

BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND GERARD HALLOCK, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 25.—Vol. XI.

FRIDAY, JUNE 23, 1826.

Price, \$3 in 6 m. or \$2 50 in adv.

RELIGIOUS.

RELIGION IN LOWER CANADA.

For the *Recorder & Telegraph*.

It is with no ordinary sensations of surprise and regret, that we have noticed a communication with this title in a late number of the *Recorder*; in which the writer characterizes the Protestant Episcopal clergy, in the same or similar terms, with those of the Romish Communion.

Although corrupt individuals are to be found in all human institutions, indiscriminate censure of any denomination is manifestly unjust. But that any one acquainted with the present state of the Protestant churches in that province should place their clergy on a level with Popish priests and Jesuits, could not have been expected; and such gross injustice should not pass unnoticed.

Of the charges against the Catholic priests, we have only to say that some of them may be true, but that others are known to be false, and that all of them we believe to be too highly coloured. Of that degenerate, and in some respects idolatrous community, we do not undertake to become the apologists, nor to extenuate their errors or their vices. They are probably much the same in Canada as in all other Papal countries. How far the provincial government, and particularly the Established Church are in fault, for complying with the stipulations of the treaty by which the privileges of the Catholic clergy and the religious institutions of the French colonists are guaranteed to them, let the writer determine for himself; but even "Paratus," however prepared for attack or for defence, will not deny that the same toleration which is extended to them, protects him also and the other dissenters.

With the exception of the garrisoned towns, the English population of Lower Canada consists almost entirely of emigrants from New-England, the land of Missionary and Bible Societies; and it may not be improper to inquire, how far the sympathies of these American brethren, have extended to these emigrants. Have their agents and missionaries labored as abundantly for their brethren and kindred in the Canadian townships, as on the American frontier? or, has the rigour of the climate almost chilled their compassion, and a parallel of latitude arrested their progress?—While the mountains of Vermont and New Hampshire have been traversed by New-England missionaries, collecting churches and distributing Bibles, have not the Canadian townships been dependent chiefly upon the liberality of Episcopalian at the distance of 3000 miles? and is it not true that the missionaries of the "Society for the Propagation of the Gospel in Foreign Parts" have collected large sums in England to aid in building school-houses and churches; distributed Bibles and preached the Gospel to these people; many of whom are lineal descendants of the Puritans? Were the labors of but one of these individuals, himself a member and missionary of that Society, as well known as they deserve to be, it would take off all the reproach so unjustly cast upon that Church. For almost twenty years he labored among them with a zeal worthy of an apostle, giving his salary to other missionaries, expending a large private income, and exerting a powerful influence in establishing schools, building churches, and supplying teachers and ministers. More has been accomplished by his instrumentality alone, in "commencing and perpetuating" "Christian institutions," than by all the missionaries that have visited that province from the United States since its settlement! I might also add, that the Episcopal church in Vermont is more indebted to him for the permanent foundation of her institutions, than to any individual in New-England.

This once humble missionary of the cross, so long as a resident in the wilds of that inhospitable region, without other hope or expectation of any higher reward than the consciousness of doing good, and whose praise is in all the churches, is now the Bishop of Quebec, "having the oversight" of all the "state clergy" in both Upper and Lower Canada. If such is the head of the provincial "Hierarchy," it is to be believed that all the members are corrupt; that "the Protestant religion is almost nominal," that an "Episcopal priest in Canada holds a complete sinecure;" that "in no place, is there a greater similarity between Episcopalianism and Popery than in Quebec;" and that "in some respects the Papists have even the pre-eminence."

The uncandid and illiberal exhibition of the state of "Religion in Lower Canada," may be thought to deserve more severe reprehension; but when the broad mark of misrepresentation is so easily fixed, the language of invective becomes unnecessary.

The limited knowledge which the inhabitants generally, of New-England, have had of the adjoining Province, is the only inducement, and forms the only apology, for these remarks.

Troy, N. Y. 10th June, 1826. JUSTITIA.

For the *Recorder & Telegraph*.

MESSES. EDITORS.—It was with feelings of no ordinary concern, that I noticed in your valuable paper of the 5th ult., a communication purporting to give a correct account of the religious aspect of Lower Canada. It is, as the writer correctly observes, an account of the *irreligion* of the country; and had he not so completely generalized individual cases, so as to conceal almost entirely the religious state of the Province, I should not have troubled myself, much less your readers, by making any remarks upon it. It would appear that the communication originated partly from the circumstance of some remarks having been previously inserted in your paper, relative to this Province. The writer considered those remarks correct as far as they went; but was decidedly of the opinion, that they did not give the half that might be said upon the subject.

If a ten year's residence in this country, with a considerable knowledge of the different parts of it, which something more than a *partial* observation has enabled me to obtain, should warrant me in making an assertion, I should say "Paratus" had gone as far beyond, as he supposes the previous writer to have fallen short, of a correct account of the religious state of the country. I would not by any means wish to impeach the motives of your correspondent; for if I am at liberty to form an opinion as to who the writer may be, I can conscientiously affirm, that the great object of his heart is to do good. He has obviously, however, come to the examination of the subject with highly prejudiced feelings, which seem to have swayed his judgement, and caused him to set down as matter of fact, whatever has obtained a currency through the instrumentality of *false* accusers, that might suit his views.—The Roman Catholics are evidently under the ban of his high-handed proscription—as outcasts from the house

of Israel: he looks upon them as meriting not only the wrath of heaven, but the maledictions of man. Not one redeemable feature is discernible among them, although it is an observation made by persons of large experience, and much personal knowledge, that the Roman Catholics of Canada stand far above their transatlantic brethren, both for their religious and moral cultivation. The established Church of England is likewise looked upon, and held up to view, in an improper light; inasmuch as it is made chargeable with those exactions, which it is only guilty of in the mother country.

I will however descend from general observations to points of particular elucidation. But I

must premise, and I wish to have it distinctly understood, that I have not taken up my pen in

any bitterness of spirit, nor do I wish to stand forth as the champion of any particular sect.

My sole object is the truth, and my love to all

who bear the high calling of the followers of Jesus,

will, I hope, restrain me from any improper allusion

to such of any sect. I have the charity to

believe, that Christ's flock is not to be found under the garb of any particular sect alone; but that

members of it are to be discerned even among those against whom the anathemas of man have

been unsparingly hurled. Passing over circum-

stances of minor importance, such as "that a Canadian possesses not one incentive to become

industrious any farther than for the supply of his

immediate wants," (which incontestably proves

how partial was his investigation,) I proceed

directly to the charge which he makes upon the

Episcopal Church, ranking it with the Roman

Catholics in the same sweeping clause of inordi-

nate exaction and cruel oppression. The writer

must surely have been aware, that the ministers of

the Established Church of England, are all,

with the exception of three, missionaries from

the Society for Propagating the Gospel in For-

ign Parts, and supported by it; so that the only

exactions of which they can be made chargeable,

are the receiving of fees for baptism, marriages,

and burials; nothing more nor less than were

received by the Dissenting ministers of this coun-

try, as long as they were allowed their registers,

which was until within a few years past. No

fees indeed are exacted for baptism, provided the

child is brought to the church, excepting a small

item paid to the clerk for registering the same.

The "mental vassalage" of the Canadian is in-

deed deplorable; but I am happy to have it in my

power to record instances, in which a desire to

obtain a knowledge of the word of God has over-

come every fear of priestly intervention. The

anecdote of the widow is quite opposite.

In a country village not far distant from Montreal, resi-

ded a widow of the Romish church. She had

come possessed of a Bible, which proved to her a

rich treasure. Her Priest hearing of it, imme-

diately called upon her, and pointed out the *danger*

of her possessing such a book; but it was to no

purpose—vain were his persuasions & his threats;

and it was not until he had offered to make an ex-

change of a Cow for her Bible, that he finally suc-

ceeded in his purpose. No sooner, however, had

this latter work of the Gospel been effected, than the

good woman makes sale of her Cow, and with

the proceeds purchases a new Bible.

The avails procures a plentiful supply of so

important an article of traffic, with which she very

liberally accommodated her neighbors. I have

a number of other, but not equally striking anecdotes, illustrating my point. A Roman Catholic

Priest has obtained from the Depository of the

Montreal Bible Society, a number of dozens of

Testaments, which he has himself put into circu-

lation among his laity; and there are instances

within my knowledge, of individuals that per-

suade obtaining a Testament, when they would

collect their neighbors about them of an evening,

and read to them for hours to their great enter-

tainment and delight. I have frequently placed

Tracts in the hands of some of the lower class

of Canadians, which have been read with great

avidity, particularly those of the narrative de-

scription. On such occasions one is selected to

read (a female) to the number: that are usually

collected together for the purpose: the hour of

eleven, and sometimes even the midnight hour,

has passed, while the attentive group were ab-

sorbed in listening to these little heralds of the

cross. And when these Tracts are returned (for

I generally prefer to lend rather than give,) how

warm are the expressions of thanks, by which they

are accompanied. One old man, on return-

ing some Tracts to me, observed that he could

sit up all night to hear such good books read,

and wondered why his Priest did not give him such

books. I might multiply instances; but these are

sufficient to show that the shackles of papacy are

becoming loosened, and that the abject submission

of the laity, will not long continue in unmiti-

gated force. A general change cannot, by any

reasonable person, be immediately expected; but

the march of improvement among them is

surely to be observed. The progress of the

French population of Lower Canada is

more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

tion is more rapid than that of any other people in

the world. The progress of the English popula-

tion is more rapid than that of any other people in

the world. The progress of the French popula-

BIBLE CLASSES.

An able communication on the subject of Bible Classes has recently appeared in the *Portland Mirror*, from the pen of Rev. Asa Cummings of North Yarmouth. Its length induces us to present only the introduction and an abstract of the arguments:

At the meeting of the Cumberland Conference of churches in January last, an interesting discussion was commenced on the duty of Christians to use their influence to extend the benefits of Bible class instruction. The discussion was necessarily broken off through want of time, and the subject referred to a Committee for further consideration, who were to publish in the *Christian Mirror*, the result of their researches in the form of a circular to the churches.

It did not probably at the time occur to the Conference, that the ground prescribed to their Committee, had been already pre-occupied.

A Committee of the *Pastoral Association* in Massachusetts had previously given the subject a thorough investigation, and prepared a full and lengthened report, which was published in the *Boston Recorder and Telegraph*, and subsequently in the *Christian Mirror*. The same report has been issued in the form of a tract, and extensively circulated; so that our churches are already in possession of a complete history of Bible classes, as they existed a year ago; of the more common methods of conducting them; and of the happy consequences, which have flowed from their establishment.

The Committee, therefore, in their present address, are precluded the necessity, as well as the ability, of imparting much new information on the general subject. The little which has grown out of their own experience, or from the few detached facts, which have appeared in periodical publications, since the issuing of the Report just mentioned, will be incorporated with their remarks. By the circumstances of the case, they seem to be confined chiefly, to the single object of exciting both their ministerial and lay brethren to engage immediately and zealously in this work of love, which promises so much for the temporal and eternal well-being of the most interesting portion of the community. And they would begin with earnestly requesting their readers to refresh their minds with the contents of the report which has already been published, and which may be found in the last three numbers of the third volume of the *Christian Mirror*, bearing the dates of July 29, Aug. 5, & 12 respectively.

By a recurrence to that report, it will be seen that Wilbur's "Reference Testament" and "Bible Class Text Book" are extensively used by the Bible Classes in New England. These works are the productions not of a retired speculator, who frames plans and theories in his closet, but of a plain practical man, who was among the foremost and continues among the most persevering, in this department of religious instruction. They had been tried in practice before they assumed the form of a system—and are the result of actual experience; hence their happy adaptation to this object, and the success, which has attended the use of them. A very suitable book for the same purpose has recently been published in this State, entitled "The History of Christ." This is a harmony of the Gospels, in which all the facts and instructions to be found in the four Evangelists, relating to the same matters, are brought together in one continued narration. The work is divided into sections with appropriate questions annexed to each.

On the part of ministers the committee can anticipate only one objection to the establishment of Bible classes, viz. the multiplicity and variety of their labors. The fact, that a minister's employments, at the present day, are accumulated and arduous, must be admitted. But next to the regular religious exercises of the Sabbath, there is no labor, with which it would not be better to dispense than this. There is none to which the beneficial results bear so great a proportion. There is none, with the exception mentioned, which turns to so good account. By this the objects of the Christian ministry are more effectually promoted, than by any other of a minister's week day labors. An appeal of facts, well substantiated and made public, will furnish convincing proof of the truth of these assertions. The system is such, that these results might have almost been presumed on before the experiment was made. It is more than probable, that it bears some of the features of that pursued by our Great Teacher. Numerous motives for engaging in this good work might be added, some of which will be felt more especially by ministers, and others in common with them by all consistent zealous Christians.

1. It is adapted to enhance a minister's gifts and qualifications, and to facilitate his other labors.—How many discourses, particularly of young preachers, are like sounding brass and tinkling cymbals, through want of simplicity and adaptation to the capacities and circumstances of the audience. But Bible class exercises will make him acquainted with their different capacities, habits of thinking, the difficulties and obstacles, which prevent the reception and influence of truth; and of course, the best ways of presenting it to the mind.

2. The instruction of a Bible class promotes the intercourse between a minister and his flock, and greatly strengthens their mutual attachment.

3. This system of instruction promotes the union and strength of a religious society, and indirectly provides for the future support of the gospel. Those youth, who have enjoyed the benefits of Bible class instruction, will be most likely to value all those institutions which the Bible authorizes. They will reverence the Sabbath and the Sanctuary of God—they will not be likely to desert that pastor, of whose fidelity and affection they have so frequently been witnesses, and whose prayers for their usefulness, respectability and final happiness, have so often been presented, in their hearing, before the throne of grace.

4. In the instruction of a Bible class, there are opportunities to reprove sin in the most unexpected and delicate, and at the same time effectual manner.

5. The Bible class affords a fair opportunity to give needful instruction on subjects which few would think profitable to discuss before a promiscuous assembly on the Sabbath.

6. In addition to these religious advantages, it is one of the best systems for improving the mind, which has ever been instituted.

7. A Bible class is the best Seminary for preparing youth to become Sabbath School teachers. The qualifications, which they acquire here, are precisely those which are wanted. There are but few towns, in which there are not needed from twenty to one hundred instructors for Sabbath Schools. This consideration gives a new importance to Bible classes—an importance which it is impossible to estimate. When a competent number of teachers shall have been raised up and qualified in these institutions, there is reason to believe that Sabbath schools will become nurseries for the church, to a degree of which the world has yet had no experience.

8. Bible class instruction sometimes develops talents capable of being employed to advantage in the service of the church. If this system should generally prevail, it is believed that youth will be found, competent to the performance of any service, for which they are needed. Probably every minister who has made a fair experiment, has sometimes been agreeably surprised at the acuteness, penetration and research, manifested by some of his pupils. And where writing

makes a part of the exercises, as it does in many places, and probably the majority of Bible classes, there have been discovered originality & strength of mind, as gratifying as they were unexpected.

9. Members of Bible classes when converted, make better Christians, than such as are comparatively ignorant of divine truth.

They therefore, [the committee] intreat ministers, who have not already engaged in the work, to call their youthful charge around them without delay. They intreat youth to go in companies to their reluctant minister, if such he be, and with their Bible in their hands, pray him to teach it them. If the minister is willing and the youth are not, they intreat parents to interpose all their powers of persuasion to overcome their opposition or indifference; and if they fail, to go themselves, and try what may be the influence of example.

RELIGIOUS INTELLIGENCE.

EVANGELICAL OPERATIONS IN EUROPE.

A Letter dated "Glasgow, October 4, 1823," has been received by the Society of Inquiry on Missions, in Princeton Seminary, and published in the Philadelphia, We select from it a few interesting facts:

"During the past year, we are happy to inform you, that the Church of Scotland, both by an act of the General Assembly, and by the personal zeal and activity of her ministers, has shown a warmer and more decided interest in the spiritual concerns of her own people at home, as well as in the souls of our brethren abroad. We are happy to see this, as she has long stood aloof, & as a Church, taken comparatively little interest in the extension of the Redeemer's kingdom.

"For the amelioration of the Highlands, all classes of Christians, both Churchmen and Dissenters, have united, and of late years made great exertions. The Highland Missionary Society has a number of Missionaries who are constantly labouring amongst them in word and doctrine. There are also a number of preachers in connexion with the United Associate Synod, who are engaged in this good work, and who successively visit those places that are destitute of the means of grace, both on the main land, and amongst the islands. The School Society, also, which has for its object the moral and religious improvement of our Highland youth, is, we are happy to state, succeeding beyond expectation. They have at present, not fewer than one hundred and twenty school stations, in different parts of the Highlands.

"The Glasgow Missionary Society, who have

chosen for the scene of their operations the benighted regions of South Africa, have, by the Divine blessing, been enabled to plant a church amongst the Caffres. They have already sent out three missionaries, and have it in prospect to send out other two in the ensuing spring. In our last, we mentioned that the missionaries had fifteen adults under a course of instruction, as candidates for admission into the church. We are happy to state, that there are at present twenty-one, who have openly embraced the Gospel, and who are candidates for baptism.

"The Scottish Missionary Society, who have,

for a period of twenty years and upwards, directed their efforts chiefly to Russian Tartary, have been at length under the painful necessity of withdrawing their missionaries from all their stations in that part of the world, except one. The aspect of things in Russia, had, for some time, been so dark and gloomy, that strong doubts were entertained by the Directors, of the propriety of continuing any longer to cultivate a field so barren and unpromising. Various events have since confirmed them in their determination; and they have accordingly withdrawn their missionaries from the Crimea and Astrachan.

"In the sister island, we are happy to inform

you, that, through the medium of the Irish Evangelical Society, and of other kindred institutions, the good seed of the word is beginning to take deep root in the hearts of those who have long been the dupes of a deceived and deceiving priesthood.

The strong holds of popular ignorance and prejudice are gradually becoming weaker; for,

"the weapons of our warfare are mighty through God." Beside the numerous Protestant churches connected with the Synod of Ulster, and the Associate Synod, the Irish Evangelical Society has

25 missionaries itinerating in the different provinces.

"In England, also, the good work is making

progress. While she has so nobly distinguished

herself in the diffusion of the Gospel abroad, she

has not been unmindful of her own countrymen

at home. The Home Missionary Society deserves

the praise, and should occupy a prominent place

in the prayers of every devout Christian. By the exertions of this Society alone, not fewer than

100,000 souls have an opportunity of attending

the means of grace, who would otherwise be desti-

tute of them; & 15,000 of them avail themselves

of this privilege. They have, in different parts

of England, 24 missionaries constantly employed

in preaching the Gospel.

"The London Missionary Society still carries

on its gigantic operations, with increasing zeal

and unwearied diligence. They have at present,

engaged in the missionary work, in different parts

of the world, not fewer than 89 missionaries, ex-

clusive of native teachers. In the islands of the

South Sea they have 16 missionaries, in China

and Japan, 9; in the East Indies, 20; in Russia,

4; in Greece, 1; in Malta, 1; in Africa and the

Cape Colony, 15; in the African Islands, 4; be-

yond the Cape, 4; and in the West Indies, 4.—

They have at present in the Seminary at Gosport,

19 students as Missionary candidates; & as a proof

that the other nations of Europe are catching the

Missionary spirit, two of the above mentioned 19

are foreigners, one a Frenchman, the other a Spaniard.

"The Missionary Society of Switzerland has a

Seminary connected with it, in which 24 students

are at present looking forward to Missionary

labour."

London Merchant Seamen's Bible Society.—At

the eighth anniversary of this Association, in April

last, Lord Exmouth, of the navy, presided, and

spoke in favor of the object for which it had been

established. In reply to an objection, frequently urged, that when a sailor became religious he was unfit for the performance of his duty, this experienced officer stated that from his long con-

nection with the navy of Great Britain, he would

boldly assert, that the best and most honest men

were those who were most religiously inclined.

The utility of such institutions as that which

now called them together, was evinced by the pro-

gressive improvement which had taken place dur-

ing the last few years, in the habits of sailors.

The Society's Report stated that the number of Bibles and Testaments sold or distributed during the past, considerably exceeded that of preceding years, and that sailors were more willing to receive the scriptures than they had formerly been. The total number issued by the Society since its formation was stated to be, Bibles 10,430, and Testaments 11,360, being nearly five times greater than had been expected.

On the motion for adopting the report, Capt.

Parry, the distinguished Arctic Navigator, made

an address which was received with enthusiasm.

In the difficult enterprise in which he had late

been employed, he said he always found those who

had the fear of God before them to be the bravest

and best men. During the long and dreary winter

which he had passed in the northern regions,

schools were established on board the ships; and

the system of education was not confined merely to instruction in reading and writing, but to the religious improvement of the men; and its salutary effects were observable in their conduct whenever occasion presented. The gallant captain solemnly protested, that wherever any enterprise of difficulty was to be attempted, he had always selected men who were remarkable for their attention to religious duties, and in no instance had he occasion to doubt their courage or their perseverance. Were he to be employed in a similar undertaking again, he would, it is possible, have no man on the expedition that had not a proper feeling of religion. *Rel. Chronicle.*

DIOCESS OF INDIA.

The Bishop of Calcutta was engaged, from the middle of 1824 up to the latest dates, in a visitation of the vast Diocese committed to his care. The Bombay Courier of the 16th of July, thus speaks in reference to his Lordship—"It is now more than twelve months since Bishop Heber left Calcutta, & he has since been constantly engaged in personally visiting the principal stations under that Presidency and Bombay, he can scarcely be said to have as yet visited half of his immense diocese; for in addition to the Company's Territories, we learn that the Archdeacon of New South Wales and twenty five Chaplains in that increasing Colony, have lately been placed under his superintendence as Bishop."

Episcopal Mission to South America.—At the recent annual meeting of the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in Philadelphia, a committee was appointed to ascertain a suitable place for the labours of a missionary in South America.

About \$2,000 have been expended by the Society the year past in aid of missions in Michigan, Missouri, and other parts of the western states.

CUMBERLAND CONFERENCE OF CHURCHES.

This body met in Minot, Me. on the 13th inst. at the hour appointed. Most of the Churches connected with the Conference were represented.

On Tuesday afternoon, at 4 o'clock, a sermon was preached by the Rev. B. Tappan, from 2 Chron. 15: 2. "The Lord is with you while ye be with him." At 10 o'clock, what are generally regarded as the principal religious exercises of the meeting commenced. For sometime previous, the spacious place of worship, (centre meeting-house in Minot) was literally crowded with the assembling multitude, whom the interest of the occasion had called together, anxious to stand within the gates of Jerusalem, whether the tribes go up, even the tribes of the Lord."

The Rev. A. Smith opened the meeting with invocation and reading the scriptures. An appropriate anthem followed. The "great congregation" then uniting in a fervent address to the throne of grace led by Rev. Mr. Hobart. A general account of the existing state of religion in the county, with appropriate exhortations, was given by Rev. Mr. Mead. Bowdoin College, it appeared, had been visited with a partial refreshment from the presence of the Lord, and was commended to the prayers of God's people. N. Gloucester continues to enjoy the special operations of the Holy Spirit, and some other places are favored in less degree. The operations of the Holy Spirit in the place of meeting had been significant.

Rev. Mr. Douglas, delegate from the Oxford

Conference, gave some account of the state of religion in Oxford County. He represented it as

generally low, and calling for the lamentations and prayers of Zion's friends. The principal exception to the general statement, was to be found

in the town of Norway, in which Rev. H. A. Merrill, who has been laboring in that place, gave a

particular account. A revival is in progress,

the seriousness pretty general—ten of a Bi-

ble class recently instituted, had professed a hope

of baptism.

The receipts into the treasury of the Madison

(Ind.) Aux. Bible Society during the year end-

ing May 15, 1824, including a balance then in

the treasury, amounted to \$74. Issues from the

Depository, 23 Bibles and 86 Testaments.—

"There are in the county," says the Report,

"720 families in which there are 3327 readers;

27 families in which there are none able to read;

</div

want of resolution.—If Christ was a mere Man, yet he was a perfect man, and fully conscious of the entire approbation and love of God, and knew that he did not die for his own sins. What unspeakable supports are these under sufferings and death! Why then this amazement, this agony, this sweat of blood flowing to the ground! Will it be said—pardon me the question, it has been said—that this was owing to the peculiar tenderness of his feelings, and to the delicate susceptibility of his nervous system? If by this phraseology is intended his lively sympathy for the distresses of others—that indeed is a virtue; but it has nothing to do with the case. If by it is intended a peculiar susceptibility of pain, and a peculiar dread of enduring it, it is a mere imperfection, a weakness, for which in every other case we have no respect—a want of fortitude and tranquility of mind, which great multitudes of women, and they too imperfect and sinful, have exhibited in full view of the faggot and the cross. Will it be said that his apprehensions of the approaching scene were peculiarly clear and distinct? They could not be more so than the apprehensions of those, who are brought to the very edge of that fire in which they are to be burned, or to the very foot of that cross to which they are about to be nailed. Will it be said that his anticipations of suffering were peculiarly realizing? Yet Paul had been in death often, and thrice stoned, and once left for dead; but he said, "None of these things move me, neither count I my life dear unto me. I am ready to be offered, and the time of my departure is at hand." The anticipations were surely not more realizing than the reality; he was not falsely alarmed, and in that way deceived with regard to the magnitude of his sufferings; yet the two malefactors, under the actual endurance of these sufferings, and with nothing from within or from above to sustain their minds, appear to have undug them, and for a longer period, without a complaint.

The bodily sufferings of many of the martyrs appear to have been far greater than the sufferings of the cross. Many of them were roasted by a slow fire; many were broken on the wheel, and left to expire under long protracted agonies; while others had their flesh torn off by red hot pincers. Any one compelled to make his choice, would prefer the death of the cross to either of these, or to many other modes of destroying life under long-continued tortures. Many also endured the cross itself. Multitudes of those martyrs did not merely endure their sufferings without a groan, they sang Hosannas to a crucified Redeemer, while in the very agonies of death.

The scene witnessed on Calvary establishes the same point. Curist certainly knew what his chief sufferings were, yet he does not allude to his bodily sufferings when his agony on the cross became overwhelming. He makes no mention of the wounds in his hands or his feet, or of the racking of his frame. His only cry was, "My God, my God, why hast thou forsaken me!"—and this most bitter cry announced that, when Jehovah withdrew his face, his soul was in a far deeper darkness than that in which the veiling of the sun involved the outward world.

On no supposition therefore, which does not bring on Christ the charge of a weakness and irresolution passing that of multitudes of women, can we explain the phenomena of Gethsemane & Calvary, except on the single supposition that Isaiah was in the right when he said that he was "smitten of God," that it "pleased JEHOVAH to bruise him," that the Lord laid on him the iniquity of us all, that he suffered "the travail of his soul," and "made his soul an offering for sin;" and that he himself was right in supposing that his great sufferings, those in comparison with which the sufferings of his body were forgotten, arose from the fact that he was forsaken of God.

The Good Pastor. A Sermon preached in Boston, before the Pastoral Association of Massachusetts, May 31, 1826. By HUMAN HUMPHREY, D. D. President of Amherst College. Amherst: published by Mark H. Newman, Carter & Adams, Printers, 1826.

The Pastoral Association of Massachusetts was formed a little more than three years since, and consists exclusively of Evangelical Congregational Clergymen in this Commonwealth. The first Sermon preached before it, was by the Rev. Professor STUART, of Andover, May 1824. The second by the Rev. DR. GRIFFIN, President of Williams College, May 1825. DR. HUMPHREY'S is the third. All these discourses we have had the pleasure of either hearing or reading, or both; and can truly say they are, in our estimation, among the choicest of pulpit productions. Professor Stuart's has not yet been published, but probably will be; inasmuch as numbers are very desirous of possessing a complete file of the Pastoral Discourses, and have long been hoping for its appearance.

The plan of Dr. Humphrey's Sermon we gave on a former occasion. We shall not therefore go over this ground again; but, intending to make extracts in a future number, shall content ourselves with merely recommending the Sermon to the notice of the public, and to ministers especially, assuring them that it will richly reward an attentive perusal.

RELIGIOUS CELEBRATION OF INDEPENDENCE.

Several papers, in noticing this subject, have mistated the *hour* at which it is proposed to commence the services, at the religious celebration of the day in this city. It is not to be in the "morning," but in the afternoon, at four o'clock precisely, in Park-Street Church. The reason for selecting this hour is, to avoid the noise and confusion usually attendant on the military parades and processions of the forenoon.

Besides, this argument clashes with another which is made use of, viz. that "relaxation is necessary." And what kind of relaxation is afforded at Nahant? Why, a tavern; with its frequent accompaniments of bowling-alleys, soda-room, &c. to say nothing of fishing, fowling, and other amusements. But who that has any regard to God or his country, will advocate such relaxation as this on the Sabbath? How unlike to "not doing their own ways, nor finding their own pleasure, nor speaking their own words" on that day, which the Scripture enjoins!

But "it is better to go to Nahant," says one, "than to ride out of town in carriages." This may be doubted. But admitting it is true—shall we "do evil that good may come?" God forbid. It is better to go to Nahant also, than to engage in some other species of crime which might be named. But what does this prove? The truth is, the lamentable prevalence of riding on the Sabbath, will only be increased by these steamboat excursions. For, whichever may be most provoking to God, depend on it, the conscience which does not remonstrate against a Sabbath sail, will not long murmur at a Sabbath ride. A man does not wish to be always on the water—variety is as important to "relaxation"

SANDWICH-ISLANDERS IN AMERICA.

We have before us a list of 59 American whale-ships which touched at the Sandwich Islands between October 1, 1823, and October 12, 1824.—Of these 41 belonged to Nantucket, 9 to New Bedford, 2 to New-London, 2 to Fairhaven, 1 to Plymouth, 1 to Sag Harbour, 1 to Stonington, and 1 to Falmouth. The number is believed to be constantly increasing.

Many of these ships, on leaving the Islands, bring away one or more of the natives: who, though generally less athletic than Americans, are nevertheless very useful at the oar in the pursuit of whales, and tractable in learning to perform other services, either at sea or on shore. Most of those who have from time to time arrived at American ports, have in the course of a few months, or a year or two at farthest, re-embarked for their native land—but not all of them remain there. It has been ascertained that on board of 14 Nantucket whale-ships which cleared at Edgartown, Martha's Vineyard, within two years and a half, were 23 Sandwich Islanders. The present number at Nantucket, including 3 or 4 engaged in the coasting trade, is about 20. There are 3 also on the Vineyard.

A gentleman of this city who has taken much interest in this class of our fellow-men, not long since made a journey to Nantucket for the purpose of inquiring into their condition, and, adopting, if practicable, some measures for their intellectual and moral improvement. Accordingly, on the 2d Sabbath of last month, 13 of their number were collected into a Sunday School, one of whom came on foot a distance of about 4 miles, and another about 5. A part of them, it was found, had been favored with some advantages for obtaining useful knowledge—had learned to spell easy words, and to read a few familiar sentences. Twice during the day they were all assembled for instruction, and with scarcely an exception were attentive and orderly. They all seemed eager to learn, and most of them gave evidence of possessing good capacities. Books had been procured for their benefit, through the instrumentality of the gentleman above named. There is reason to hope that this School will be continued from Sabbath to Sabbath.

At the hour of public worship they all went to the house of God in company, and listened to the preacher with attention and decorum. It is understood they are accustomed to attend public worship on the Sabbath, though at different places of meeting.

The history of some of these men is interesting—but for reasons which will readily occur, cannot now be given with propriety. One of them, who has been to this country before, expressed a very earnest desire to learn to read and write. He remarked that when he returned to Hawaii, a few years since, his father said to him, "You have been so long in America—why have you not learned to read?" The youth replied, "Because no one sent me to school."—On another occasion, as the gentleman from this city was attending the evening school, this same individual came to him and requested to see him alone for a moment after the school was closed. His request was granted. He then said that Thomas Hooper, his friend, told him to "go to Boston and find Mr. B. brother to the missionary, and go to Connecticut [Foreign Mission] School." He even offered to come away with the gentleman for that purpose. He could not bear the idea of going back to his native Island illiterate. Once he said, probably with reference to his ignorance, "I am sorry all the while."

A TRIP TO NAHANT—on the Sabbath. Will it be believed that in this good city of Boston, this refuge of the Pilgrims, the public sentiment is such as to tolerate the running of a steamboat to Nahant on the Sabbath, for the avowed purpose of accommodating those of our citizens who may choose to go as passengers. Yet this has been done, as we are informed, on each of the last two Sabbaths; and will doubtless continue to be done, unless the city Authorities interpose! Let then the friends of good order among us, whenever they may be, of whatever denomination, raise their voices against this new method of profaning the day on which our Lord arose. Happy are we to find ourselves anticipated in this thing by other papers; and still more happy shall we be, if they persevere in their remonstrances, till by the force of public opinion, or the energy of law, to flagrant an inroad upon our morals is effectually opposed.

The arguments by which it is defended—not in the public prints, for we have seen no such defense attempted, but in private conversation—are too serious for burlesque, and too ludicrous for sober sense. It is said men are by this means induced to attend public worship, who otherwise would not. Are there then no houses of worship in Boston? Is the mind better attuned to the exercises of devotion, after having felt the dissipating influence of a large promiscuous company and unaccustomed scenery?

Besides, this argument clashes with another which is made use of, viz. that "relaxation is necessary." And what kind of relaxation is afforded at Nahant? Why, a tavern; with its frequent accompaniments of bowling-alleys, soda-room, &c. to say nothing of fishing, fowling, and other amusements. But who that has any regard to God or his country, will advocate such relaxation as this on the Sabbath? How unlike to "not doing their own ways, nor finding their own pleasure, nor speaking their own words" on that day, which the Scripture enjoins!

But "it is better to go to Nahant," says one, "than to ride out of town in carriages." This may be doubted. But admitting it is true—shall we "do evil that good may come?" God forbid.

It is better to go to Nahant also, than to engage in some other species of crime which might be named. But what does this prove? The truth is, the lamentable prevalence of riding on the Sabbath, will only be increased by these steamboat excursions. For, whichever may be most provoking to God, depend on it, the conscience

as any thing else—these new transgressors must therefore occasionally take the air on land. And as a steamboat trip is cheaper, so it will allure numbers on board, who are prevented by poverty alone from profaning the Sabbath by riding. The stable will all be drawn upon to the utmost, as usual, and yet the steamboat will have her full quota of passengers, all going to meeting at Nahant! This will inevitably be the case, except the City Authorities adopt speedy measures for its prevention.

The General Assembly of the Presbyterian Church, and the General Synod of the Dutch Reformed Church, have each consented to transfer their interest in the United Foreign Missionary Society to the American Board. This being the only reservation in the late negotiations on the subject at Northampton, the union of the two Societies may now be considered as definitely agreed on.

Lower Canada.—We are pleased with the candor evinced by the writers of the communications in this number on the state of religion in Lower Canada—and are the more ready to publish them, because there is reason to believe the coloring given by "Paratus" to some of his statements, however unintentionally so, was rather too strong. As we stated before, "all we seek to know is the truth;" & this we are ready to receive from one disinterested as another.

For the Recorder & Telegraph.
MESSRS. EDITORS.—In the last number of the Yeoman's Gazette, I noticed a communication which appears to be a pretty warm attack on you, for which I have appeared in your number of the 9th June, under the heading of "Encouraging Prospects." The paragraph which appears to be so offensive to the writer of that communication, he becomes his own accuser, (to use a phraseology which a lawyer can easily understand) and writes his own condemnation. The receipt of the following communication from the town in question, has induced us to change our determination in part, and give it an insertion.

At Elkhorn, Maryland, in Feb. last, the trunk of Mr. Gorham Brooks, of Boston, was stolen. It contained \$202 in bank bills, besides, clothing, &c. Most of the bills were marked, and this has led to the detection of the robbers, who appear to be free blacks. \$1000 have been found, and a breast pin worth \$100.

At Wilmington, N. C. Friday the 9th inst. was set apart by vote of the citizens at a town meeting held on the 5th, in concurrence with the pastors of the several congregations, as a day of Fasting, Humiliation, and Prayer to Almighty God to avert the judgment which threatens us, in consequence of the excessive drought," and notice was given that the churches would be open for public worship and a discourse.

An attempt was recently made to destroy the dwelling of A. S. Bullock, Esq. at the Isle of Hope, 9 miles from Savannah. The flames were early discovered by the slaves of Mr. B. and extinguished.

A mill and barn belonging to Mr. Spindler, near Middle-town, Md. was destroyed by fire a few days ago, and the master, Mr. Rhoderick, perished in the flames, calling for assistance. 200 barrels of flour, 300 bushels of grain, &c. were consumed.

The Royal George, British East Indiaman, of 1200 tons, and having 9000 chests of tea on board belonging to the E. I. Company, besides private freight, was totally destroyed by fire, in the harbour of Canton, on the 1st of Jan. 1826. It is not known how the fire originated.

The widow of the late Dr. Gideon Shaw, of Plainfield, Mass. while riding in a wagon, some days since, was so injured as to cause her death, in consequence of being run over by a horse which had taken flight in a wagon behind. A lady in the last mentioned wagon had both her arms broken.

A serious accident, we hear, occurred last week in Montville, Me. In raising the new Meeting house, a part of the building fell, by which one person was dangerously wounded, and two or three others were severely injured. *Be it past pa.*

ACCIDENT.—Yesterday afternoon a man by the name of Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

To Correspondents.—The article alluded to by Mr. W. H. S. is not within our reach. The notice of S. E. Dwight's late work, reached us after the present notice was in type. Two or three valuable communications on hand may be expected next week.

MARRIAGES.

In Boston, Mr. Wm. House to Miss Margaret Wakefield; Mr. Ephraim C. Davis, Jr. to Miss Mary T. Elwell; Mr. Russell Smith to Miss Harriet Ann Warren; Winslow W. Sever, Esq. to Miss Charlotte T. Freeman; Moses Wheeler, Esq. to Miss Frances E. Porter; Mr. John Osborn to Miss Mary A. Beaman; Mr. Benj. Meager to Miss Frances G. Whieldon; Mr. Charles T. Bean to Miss Hannah Hannibal; By Rev. Dr. Beecher, Mr. Nathaniel P. Smith to Miss Anna P. B. Bradford; Mr. Benjamin Hall to Miss Cynthia A. B. Bradford.

In South Reading, by Rev. Mr. Emerson, Mr. Thomas Andrew Sweetser to Miss Lavina, daughter of Dr. Oliver Sweetser. In Waltham, Mr. Samuel A. Elliott to Miss Mary Lyman. In Needham, Mr. Dexter Ware to Miss Mary C. Smith. In Cambridgeport, Mr. Moses Richardson to Mrs. Bridget Monahan. In New Braintree, Mr. Edwin H. Taintor, of Brookfield, to Miss Sally Penman. In Plymouth, Mr. John C. Vail, of Carver, to Miss Rebecca D. Barrows; Mr. Wm. Manter to Miss Lucy B. Wright. In Belleville, Mr. Charles Moody, of Minot, Me. to Miss Sarah Merrill. In New Bedford, Mr. John Southwick to Miss Eleanor Cook. In Conway, Mr. John Adams Nash, Principal of Hadley Academy, to Miss Mary Clarke. In New London, Conn. Mr. Ebenezer Kellogg, Professor of Mathematics in Williams College, to Miss Susan Coit.

DEATHS.

In Boston, Mr. Lemuel Pitts, aged 33; Mr. John Harris, of the family of Jonathan Harris, Esq.; Mr. Mauris Fitzgerald, 17; Mrs. Susan Robinson, 40; Mr. Enoch Hoyt, of Newburyport, 22; Jonathan Webb, Esq. 74; Mrs. Mary Corbush, 70.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury is much less severe than was at first apprehended.

In Newton, Mrs. Isabella Clark, widow of the late Mr. Wade, belonging to Ipswich, a carpenter employed in building the First Church, while engaged with another man upon the inner stage in moving a beam, lost his balance and fell backward from a height of nearly 30 feet upon the floor of the house. His wrist was broken, and he received several severe contusions upon the arms and shoulders, but the physician who attended him informs us that the injury

POETRY.

For the Recorder & Telegraph.

THOUGHTS,
OCCASIONED BY THE PLANTING OF AN ACORN.
Go, tiny product of a matchless tree,
Go to the bosom of the fostering earth,
And germinate and spring, as fair to be,
As the majestic oak that gave thee birth.
I'll joy to see thee burst the yielding ground,
And (like a mother's infant boy,)
Think how thou'rt spread in future grandeur round
The leafy boughs, the sunny hillock's joy.
But oh! it checks my pride,
To think that thou with storm-defying trunk,
And undecaying limb and verdant bough,
Shall beautiful abide,
When youth and vigor flown, my form has sunk
Where shades nor sun-shine cheer the senseless bough!

Yet 'twill be so—and haply may be thrown
Thy dark-brown shade across my narrow bed,
And there, by winds autumnal kindly blown,
Thy crimson'd leaves be sweetly gathered.
And is this human life?
Is this the lot of him whose heart throbs high
With wishes, hopes, affections and desires?
Ah! cease the strife—
If flushed with kindling hopes, we're bid to die;
If, love in spring-tide bloom, the heart expires!

Oh! were it true, as *unbelievers* say,
That we were made to live these few short years,
(That hurry on and pass like thoughts away—
And dimm'd alas! with griefs, mistakes and fears.)
And then, that this high soaring, reasoning mind,
Grasping at all that's beautiful and great,—
These bright, fond hopes—these sweet affections kind,—
This soul, that pants for an immortal state,

Shall all be swept to the oblivious lake
Of everlasting death—and cease to be?
While springs shall come and joyous mornings wake,
And nature smile and shout in victory—
I'd think it wise the lamp of hope to quench,
Since 'twould but lead to disappointment's goal,
Each dear affection from my heart to wrench,
And chide the actions of my reasoning soul.
I'd envy birds that chant in sylvan bower,
And find their heaven in groves serene and cool,
I'd envy all that lack the reasoning power,
And cease to call the suicide a fool!

But 't is not so;
Reason, and faith, and intellect, and truth,
All answer, "no"—
These powers shall flourish in eternal youth,
And brighter grow,
When beautiful earth, with trees and blossoms gay,
And sun and skies and stars have pass'd away,
No more to glow.

ELIZA.

For the Recorder & Telegraph.

THE APPOINTED HOUR OF PRAYER.

My sister, 'tis our time of prayer,
I hail this welcome hour—
I go unto my God, and there
My innocent soul I'll pour.
I'll meet thy spirit—shall I meet
Thee bowing at the mercy seat?
My sister, go, we will receive—
He'll pardon all thy guilt—
Thy Saviour—yes—oh but believe—
For there his blood was spilt,
I'll meet thee—come, I'll meet thee there,
And join with thee in suppliant prayer.
Say, will you give him all your heart?
Oh why refuse it now?
Earth's pleasure's false, you've felt its smart—
Oh, will you, will you how?
Now is the time—no longer wait—
Come, with me enter Zion's gate.

W. N. Y.

MISCELLANY.

For the Recorder & Telegraph.

NIGHT MEETINGS.*

MESSRS. EDITORS.—It has happened of late, that when I return at night from my daily business, glad to give a little relaxation to my exhausted energies, my ear has been pained by the reiterated cry—"the meeting, the meeting, the meeting." Now I must tell you that I am no friend to these frequent and long continued night meetings, where silly women are led astray & men are frightened to death at the idea of their being such great sinners. For my own part, I cannot find that such meetings are commanded, or even recommended, in the Bible. The command is, "Six days shall thou labour;" and let those who think to turn the world upside down by their night meetings, look to it that they keep one day in seven as they are commanded to keep it, and then they will not need all these extra meetings. But some have pretended that our Saviour and the apostles held evening meetings. Nicodemus "came to Jesus by night." But this shows that he was too proud to go to him by day. They say that Paul and Silas held an inquiry meeting in the house of the jailer; but those were the days of miracles. They say also that Paul had a prayer meeting in an upper chamber, which "lasted all night," but they do not tell how that meeting was frowned upon by the death of a young man whom Paul preached into a deep sleep. I profess, however, to be liberal in my sentiments; and I am willing that every man should enjoy his own way of thinking and attend as many meetings as he chooses, provided he will let me alone. But your warm-hearted Calvinists are forever inviting some of their friends or acquaintances to attend some evening lecture. They do not seem to be willing that other people should have their own way and walk in their own path. Not! they must choose for them, and must use great exertion to bring them into the right way (as they call it,) and will not let them rest until they have brought them within the wind of orthodoxy. I have sometimes, out of mere courtesy, attended an evening meeting, to hear what they call a revival preacher; and I must confess that I am not astonished that those who attend steadily, should be affected; for myself, in order to efface the impressions of one sermon, have been obliged to attend the Theatre for a whole season. Now, I contend that there must be something wrong in that preaching which disqualifies a man for his daily business, and denies him even innocent amusements. Neither do I like a Christianity which is all bustle and show. It is the deepest stream which is the most silent in its course. The Lord was not in the fire nor the whirlwind. And furthermore, the night air breeds consumption & other fatal diseases. Yet strange to tell, all these people who have got this go-to-meeting mania, care not for life or health or pleasure. All the motives drawn from these subjects, fall powerless upon their hearts. And if you would strike a note which would harmonize with their feelings, it must be "the meeting, the meeting, the meeting." I would not have you infer from what I have said, that I would have every body stay at home & mope in the chimney corner. By no means. After the toils and perplexities of a day spent in active life, the body and mind need relaxation. Can this be found at the vestry? The Theatre and

* Call this the satire of a friend to social worship, or the complaining of an enemy—in either case it is worth publishing.—Eds.

the Assembly-room, and even the card-table, are very good things in their place—Surely a little innocent amusement cannot be so bad as some folks imagine. But I may be asked if meetings for "fun and frolic" do not keep as late as meetings for religious purposes; and if the night air, which even now was so full of disease and death, be not as destructive of the health of the votaries of pleasure, as of the worshippers of God? But Messrs. Editors, I have given you my views upon this subject, and if a man undertakes to answer every objection which can be started, he undertakes an endless labor.

FELIX.
For the Recorder & Telegraph.

HAYDN'S CREATION.

MESSRS. EDITORS.—I send you for publication an analysis of a "selection from Haydn's Creation," by Mr. Lowell Mason, the distinguished compiler of the Handel & Haydn Collection of Church Music." . . . This ingenious analysis is worthy of the most talented of gentlemen, and to the Amateurs of Music, who is best judge of it, will be of great value. criticism. . . . It would be very desirable to introduce this method of analysis in all meetings, where a similar composition is presented to the public. Hundreds attend Oratorios, who are pleased to sound alone, and are utterly unable, from their ignorance of the design of the music, to enter into its meaning & spirit, & perhaps among the plaudits which have been bestowed upon this piece of Haydn's, not one in ten thousand originated from a conception of its elegance and sublimity.

Another manifest advantage resulting from these descriptive prefaces to musical compositions, is elevating the public taste, and making men feel that music is not only adapted to please the ear, but to captivate the heart; and, requiring equally as much talent in composition, has a much imagery, vigour and design, as Painting or Poetry.

The merit of that man cannot be too highly esteemed or rewarded, who, self-taught, has risen above the depraved taste of our country, and who has devoted so many efforts to the improvement of the noblest end to which music is devoted—the praise of God.

This analysis is worthy of extensive circulation—and none will close its perusal, without wishing that the gentleman had allowed himself a little more leisure, and completed the analysis of the whole Oratorio.

SELECTION FROM HAYDN'S CREATION.

The Oratorio of the Creation, which is generally acknowledged to be the greatest of Haydn's works, has been styled by his lively Biographer, "the epic poem of music." It was undertaken when Haydn was sixty-three years old, and it occupied him two whole years. Being once urged to bring it to a conclusion, he calmly replied— "I spend much time over it, because I intend it to last a long time." "When I was employed upon the Creation," said he on another occasion, "I felt myself so penetrated with religious feeling that, before I sat down to the Piano Forte, I prayed to God with earnestness, that he would enable me to praise him worthily." It was first performed in Vienna, in 1798, under the direction of Haydn himself. It was published in 1800, and performed in London in the spring of that year; and in the following winter Steibelt introduced it at Paris.

The Creation was published in Boston, Mass. in 1818, and has frequently been performed in that city since that period. It has also been performed once in Baltimore, & once in N. York.

Overture—Representation of Chaos.

In this overture, after one tremendous note, the ear is struck with a dull and indefinite noise, with inarticulate sounds, and notes destitute of any perceptible melody.—Some fragments of agreeable passages are next perceived, but still imperfectly formed, and always deprived of cadence. Afterwards half formed images, some grave, others tender: every thing is mingled; the agreeable and the powerful succeed each other accidentally; the great borders on the little; the austere and the cheerful are confounded together. An assemblage the most singular of all the figures of music, of trills, flights, syncopes, discords, &c. affords the intelligent musical hearer a very good idea of Chaos. At the close of this most extraordinary composition, the Angel Raphael announces in Base Recitative, the commencement of Creation, as follows:—

SCENE I.

Recitative—Base—Raphael.
In the beginning God created the heav'n and the earth; and the earth was without form, and void; and darkness was upon the face of the deep.

In this fine recitative the short symphony following the words "And the earth was without form, and void," is highly expressive of a feeling of uncertainty, which is greatly aided by the instant counter action of the Major Key of E flat, in the voice part by the introduction of G flat in the accompaniment.

Chorus of Angels.
And the Spirit of God mov'd upon the face of the waters; and God said let there be light; and there was light.
"Here," says Bouquet, "music appears in all charms." It must be confessed nothing can have a grander effect. Before this fiat of the Creator, the musician has gradually diminished the chords; he introduces the unison and the piano still growing softer as the suspended cadence approaches: at last this cadence bursts forth at the beginning of "and there was light!" in the resounding Key of C Major, accompanied with all the harmony possible, producing emotions similar to those which would be excited by suddenly flashing the light of a thousand torches into the darkest cavern.

Recitative—Tenor—Uriel.
And God saw the light, that it was good; and God divided light from the darkness.

Uriel.
Now vanish before the holy beams,
The gloomy, dismal shades of darkness;
The first day appears;
Disorder yields to order, fair the place.

Here a sudden change of time, and transition of Key, is finely descriptive of the flight and terror of the falling Angels, announced thus by Uriel:—

Affrighted, fled hell's spirits black in thrones;
Down they sink, in the deep of abyss to endless night.

Despairing, cursing, rage, attend their rapid fall; A new created world springs up at God's command.

In this chorus the faithful angels describe in a fugued passage, the rage of Satan and his accomplices precipitated into an abyss of torments by the hand of him whom they hate. Here Milton has a rival. Haydn employs profusely all that is disagreeable in the enharmonic genus: horrible discords, strange modulations, and chords of the diminished seventh. The harshness of the words further increases the horrors of this chorus. We shudder—but in an instant all is tranquil and serene at the words.

"A new created world springs up at God's command."

Here the music suddenly changes, and beautifully describes the new created earth, and the celestial freshness which adorned the world.

SCENE II.

Recitative—Raphael.
And God made the firmament; and divided the waters, which were under the firmament, from the waters which were above the firmament, and it was so.

Outrageous storms now dreadful arose;
As claff, by the winds, the clouds are impell'd;
By Heaven's fire the sky is inflamed!
And震撼ed the thunders on high.

Now from the floods in streams ascend,
Reviving showers of rain;—
The dreary wasteful hail;
The light and flaky snow.

In the accompaniments to this recitative, there are some very ingenious imitations which can be felt, but cannot easily be described; being that class of interstitial symphonies which are designed to express or imitate what it would be ridiculous for the voice to attempt. The succeeding Air and Chorus are beautifully impre-

sive from their simplicity, to which the open Key of C is greatly conducive.

ATR.—Treble—Gabriel.
The mary'ous work behold, amaz'd,
The glorious hierarchy of heav'n;
And to th' ethereal vaults resound,
The praise of God, and of the second day.

Chorus.
And to th' ethereal vaults resound,
The praise of God, and of the second day.

SCENE III.

Recitative—Gabriel.
And God let the earth bring forth grass, the herb yielding seed, and the fruit yielding fruit, after his kind, whose seed is upon the earth; and it was so.

ATR.—Gabriel.

With verdure clad the fields appear;
Delightful to the ravi'd sense;
Delightful are flowers sweet and gay,
Enhanced is the charming sight;

Here vent their fumes the fragrant herbs;

Here shoots the healing plant;

By load of fruit the expanded boughs are pressed;

To shady vaults are boughs the tuffy groves;

The mountain's boughs in crowns'd with closed wood.

With verdure &c.

Haydn appears to have exerted all his powers upon this charming song, of which we are informed he was very fond, and which he re-cast no less than three times; finally leaving it as we now have it, replete with originality and elegance and every way worthy of its distinguished author, and of the reputation which it has acquired.

SCENE IV.

Recitative—Uriel.

And God said, let there be lights in the firmament of Heaven to divide the day from the night; and to give light upon the earth; and let them be for signs and seasons, and for days, and for years—he made the stars also.

Uriel having pronounced the above recitative, music descriptive of the creation of the heavenly luminaries is introduced by a Symphony commencing *pianissimo* in unison on the Key of D; gradually other sounds are made to mingle in the swelling tide of harmony ascending majestically by long and equal notes, until in the tenth measure the climax is completed by the introduction of the full orchestra in one significant burst, out of the loud chords of which Uriel proclaims the birth of that glorious Sun, the "radiant ruler of the day," "which cometh forth as a bridegroom out of his chambers and rejoiceth as a giant to run his course."

Uriel.

In splendor bright.
In splendor bright.
In rising now the sun, and darts his rays;
An am'rous, joyful, happy spouse a giant
Proud and glad to run his measur'd course.

To this splendid description of the grandest of all created objects, succeeds one of exquisite beauty, wherein the moon "refulgent lamp of light" is presented to the imagination, in an ascending passage of gliding notes, admirably expressive of the placid tranquillity with which the queen of Heaven holds on her silent course. Nothing can be more complete than the contrast between the declamatory energy of the former portion of this recitative and the soothing serenity of the present.

Uriel.

With softer beams, and milder light,
On the silver moon, through silent night,
The space immense of 't's azur sky
Its num'rous host of radiant orbs adorns;
And the sons of God announced the fourth day,
In song divine, proclaiming thus his pow'r.

Chorus.

The Heavens are telling the glory of God,
The wonder of his works displays the firmament.

FICTITIOUS NARRATIVES.

We need scarcely say that we deem the raising of a violent cry against religious instruction in the form of a narrative, as a mark of a narrow mind and a proof of great ignorance. If there be any persons who would involve all such works in a sweeping condemnation, it may be fair to remind them, with the Author of the present Tale, "that it pleased him who spake as never man spake, often to deliver instruction in some simple or striking narrative." The abstract lawfulness of such writing would seem to be sufficiently deducible from our Lord's example, although parables and apocalypses cannot with much propriety be classed with novels and romances. But we should rather refer to the works of Bonyan and Defoe, or, in our own times, to such productions as "Display," "The Fairchild Family," and "Father Clement," in proof that fictitious narrative may be rendered a most efficient as well as unexceptionable vehicle of religious instruction.

Electric Review.

From the Works of Jane Taylor.

A PERSON OF CONSEQUENCE.

Let young persons put some such questions as these to themselves. Do I think myself a person of consequence? if so, on what grounds?—who is the better for me? if I were away, who would miss my services? would my parents lose many dutiful affectionate attentions? would my brothers and sisters lose a kind, and accommodating and self-denying companion? would my friends or poor neighbors be any the worse off for my removal? would one and another say, "ah! if she were here, she would have done this or that for us?" But if conscience assures us that in no such ways as these we should be missed or regretted, then whatever our station, whatever our external advantages, whatever our opinion of ourselves may hitherto have been, we may be assured that we have not, at present, any just grounds of self-complacency: and if we are discontented with this conclusion, let us go and learn of the humble active and devoted Christian, how to make ourselves persons of consequence.

BRITISH COLONIAL SILEVRY.

As a proof how little has been hitherto actually effected for the amelioration of colonial bondage, notwithstanding all our zeal and warm professions, our speeches and petitions, our parliamentary resolutions, and official remonstrances, and ministerial pledges, we subjoin the following brief statement on the subject.

Only five of the colonies, out of thirteen, having legislatures of their own, have done any thing whatsoever towards carrying the resolutions of the 15th May, 1823, into effect; and of these five, none have done any thing with respect to religious instruction. One only (Tobago) has abolished Sunday markets. Four only (Tobago, Grenada, St. Vincent's, and Dominica) have given a very limited protection, in certain cases, to the property of slaves. Two only (Tobago and Grenada) have lowered the scale of arbitrary punishment by the master. Two only (Grenada and St. Vincent's) have made a mere show of abolishing the driving-whip. Three only (Tobago, Grenada, and St. Vincent's) have admitted the evidence of slaves in a very limited degree. None have given to the slave the power of effecting his manumission by purchase. One only (Bahamas) has legalized marriage, and two (Grenada and St. Vincent's) have permitted it in certain cases. One only (Bahamas) has prohibited the separation of families, either by private or judicial sale; and one only (Grenada) has prohibited it by judicial sale. None have abolished the flogging of females. None have prohibited the sale of slaves detached from the estate. None have established savings-banks. After reading this statement, let any man look carefully at the vain and insufficient, and often contradictory and unjust, provisions by which it is pretended to ensure even the scanty measure of improvement which the most partial advocate of the colonies can venture to assert; and he must be convinced, that no useful or consistent legis-

lation is to be expected by continuing to pursue the present course. Delay and disappointment can be its only results.

John Gunby, of New Kent Road, has obtained a patent for a process by which a certain material is prepared, and rendered a suitable substitute for leather. It consists of 1 part common glue in a state of jelly, 4 parts fat boiled linseed oil, half a part lamp black, 1 part ground white lead, 1 part ground pipe